A TRVE AND straunge Discourse

of the trauailes of two Englisth Pilgrimes: What admirable accidents befell them in their iourney towards Ierusalem, Gaza, Grand Cayro, Alexandria, *and other places.*

Also, what rare Antiquities, monuments, and notable memories (according with the auncient remembrances in the holy Scriptures) they sawe in *Terra Sancta*: with a perfect description of the old and new *Ierusalem*, and scituation of the countries about them.

A discourse of no lesse admiration, then well worth the regarding: written by *Henry Timberlake*, on the behalfe of himselfe and his fellow Pilgrime.

LONDON,
Printed for *Thomas Archer*, and are to be sold at his Shop in Popes-head Pallace, neere to the Royall Exchange. 1612.

A TRVE AND Straunge Discourse

of the trauailes of two English Pilgrimes: What admirable accidents befell them in their iourney towards Ierusalem, Gaza, Grand Cayro, Alexandria, and other places.

Also, what rare Antiquities, monuments, and notable memories (according with the auncient remembrances in the holy Scriptures) they saw in Terra Sancta: with a perfect description of the old and new Iery, and situation of the countries about them.

A discourse of no lesse admiration, then well worth the regarding: written by Henry Timberlake, one the behalfe of himselfe and his fellow Pilgrime.

LONDON,
Printed for Thomas Archer, and are to be sold at his Shop in Popes-head Palace, neere to the Royall Exchange. 1603.

A true and straunge discourse of the late trauailes of two English Pilgrimes: what admirable accidents befell them in their journey to Ierusalem, Grand Cayro, Alexandria, &c.

Although it passe as a generall Prouerbe, that trauailers may tell leasings by authority, yet I being no way daunted by y bug beare thunderbolt, but constantly standing on y iustice of my cause, my kind commendations to all you my dere friends first remembred, thus from Ierusalem I begin to salute you. You shall vnderstand, y since my departure from Grand Cayro towards the Holy land, I wrote you a letter from Rama: (This Rama is a place where the voyce was heard of Rachell, weeping for her children) wherein I certified you of all my proceedings, from Grand Cayro euen to that very place. I sent it with seuen other Letters beside to Damasco in a Caranan, from thence to be conuayed to Constantinople: but doubting least the sayd packet is not as yet come to your hands, I thought good to write againe vnto you, concerning all my aforesayd proceedings, as also the rest of my voyage to Ierusalem, with my imprisonment and troubles in the Cittie, and what memorable antiquities I saw there and elsewhere, vntill my returne backe to Alexandria: First, you shall know, that I departed not from Grand Cayro till the

ninth of March : vpon which day I came to the place where (it is said) the virgin Mary did stay with our Sauiour Christ. So farre was I accompanied by Anthony Thorpe and foure others that went to Grand Cayro with me : but there left me, departing backe to the Cittie, and I with my fellow trauailer M. Iohn Burrell, both of vs being in our Pilgrims habits, came that night to a Towne called Canko ; where we were glad to take vp our lodging in a yard, hauing no other bedding then the bare ground. The next day we departed thence, and came to a Towne in the Land of Gozan, where we met with a company of Turkes, Iewes, and Christians, and some 750 Camels, all which were bound for Damasco ouer the deserts : yet was there amongst them two or three Greeks and Armenians, whose purpose only was to goe to Ierusalem, which made vs the gladder of their company. At this foresaid towne named Phubin, we stayed two dayes and one night ; in which time I went into a house where I saw a very strange sight of hatching of Chickins by artificiall heate or warmth : the like I had seene before at Grand Cayro, but not in such extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The countrey people inhabiting about this towne, some or five miles distant euery way, bring their Egges in apt carriage for the purpose, vpon Asses or Camels, to this place where there is an Ouen or Furnace purposely kept temperately warme, and the Former or Maister thereof standeth ready at a little doore to receiue the Egges of euery one, by tale, vnlesse that when the number ariseth so high (as to ten Camels lading or more) then he taketh a measure by tale, and after that measures all the rest. And I tell you this for a truth, that I saw there receiued by the Former, Cooke or Worker, in one day by tale, and by measure, the number of thirtie fiue or forty thousand Egges : and they told me, that for three daies space together, he vsed nothing but

still receiue in Egges, and at twelue daies end they come againe to fetch Chickins, sometimes at ten daies, and sometimes (but not very often) at seuen daies, according as the weather falleth out. Perhaps some two hundred persons are owners of one Raungefull, some hauing 2000, some one, or more or lesse, as the quantities amount to: the Furner noteth the names and portions of euery bringer: and if he chanceth to haue a hundred and fiftie thousand, or two hundred thousand at one heate (as many times it chanceth that he hath) yet doth he mingle them all together, not respecting to whome they seuerally belong. Then he layeth them one by one vpon his Raunge, so neere as they can lye and touch each other: hauing first made a bed for them of Camels dung burnt: and the place whereon the ashes doth rest, is of a very thinne matter made of earth, but mixed with the Camels dung in the making, and some Pigeons dung amongst it: yet herein consisteth not the secret onely: for there is a concaue or hollow place about three fast breadth vnder it, whereon is likewise spread another layer of Camels dung, and vnder that is the place where the fire is made. Yet can I not rightly call it fire, because it appereth to be nothing but embers: for I could not discerne it but to be like ashes, yeelding a temperate heat to the next concaue, and the heate beeing resisted by the layer of dung next it (which dung beeing greene, and layd vppon peeces of withered trees, or rather boughes of old dead trees) deliuereth forth an extraordinary vapour, and that vapour entreth the hollow concaue next vnder the Egges, wherein time it pierceth the aforesayd mixed earth, which toucheth the ashes whereon the Egges are layde, and so serueth as a necessary receptacle for all the heate comming from vnderneath. This artificiall heate glyding through the embers whereon the Egges lye, doth by degrees warme through the shelles, and so infuseth life by the same proportions of heate: thus in

seuen, eight, nine, ten, or sometimes twelue dayes, life continueth by this artificiall meanes. Now when the Farmer perceiueth life to appeare, and that the shelles begin to breake, then he beginneth to gather them: but of a hundreth thousand, he hardly gathereth threescore thousand, sometime but fiftie thousand, and sometime (when the day is ouercast) not twenty thousand: and if there chance any lightening, thunder, or raine, then of a thousand he gathers not one, for then they all miscarry and die. And this is to be remembred withall, that be the weather neuer so faire, the aire perfect, cleare, and euery thing as themselues can deuise, and let the Chickins be hatched in the best manner that may be, yet haue they either a Claive too much, or too little: for sometimes they haue fiue Clawes, sometimes fiue, some but three before, and one behind, and seldome very few or any in their right shape. Afterwards, when the People come to receiue their Egges that before had brought them in, the Farmer giues to euery one ratably, according as the Furnace yeldeth, reserning to himselfe the tenth for his labour. Thus haue you the secret of hatching Chickins by heat artificiall at the towne of Philbits in the land of Gozan, which I thinke were in vaine to be practised in England, because the aire there is hardly ten dates together clarified, neither is there any Camels dung, though they haue dung of other beasts euery way as hot: therefore when the Sunne is in Cancer, Leo, or Virgo, you may, if you please, trie what may be done. Perhaps some will thinke this to be a lye or fable, but to such I answere, I can vrge their credence no further, they my faith and truth may perswade them: and if thereon they will not beleeue me, let them take paines to make their owne eyes a witnes, and when they haue payd as dearely as I haue done (for the sight of this and other things cost me an hundred Markes in fifty dayes) their iudgements will be better confirmed.

But

But now to my iourney toward ẏ desart of Arabia, which I was of force to passe before I could come to the holy land. Then we departed from the Towne Philbis, trauelling all night in company with the Caruan of Damasco, and the fourteenth at nine of the clock we pitched our tents at Bahara in the land of Gozan. From thence we departed ẏ night, and the 15 at night we pitched at Salhia, which is to ẏ eastward of the land of Gozan, and stands on the borders of the Arabian desarts: there we stayed two daies for feare of the wild Arabes, and departed thence the seuenteenth. We passed that night ouer a great bridge, vnder which ẏ salt-water standeth. This water comes out of the sea from the parts of Damietta, and by mens hands was cut out of that place, some hundred and fifty miles into the mayne land, by Ptolomeus king of Egipt, who purposed to bring ẏ Red sea and the Mediterran all into one: but when he foresaw, that if he had gone through with this worke, all his country had been quite drowned, he gaue it ouer, and builded a bridge there to passe ouer. This place parteth Arabia and Egipt, and no sooner had we past this bridg, but we were set vpon by the wild Arabes, and notwithstanding our great company (for we were more then a thousand persons) a Camell loden with Callicoes was taken from vs, foure of our men hurt, ẏ one of them mortally wounded, and the Arabes ran away with the prey, we being vnable to helpe it, because it was night.

The next day we pitched by a well of brackish water: but I forgot to tel you ẏ my fellow-Pilgrime, M. Iohn Burrell, escaped very narrowly in the last nights bickering: there we rested our selues till 2 of the cloche in the afternoone, which they call Lasara; for the Arabians and Egytians diuide the day into foure parts: then we departed and pitched the next morning at a castle in the desart called Carga, which is one of the three Castles which the Turks keep in the desarts, to defend all trauellers from the wild Arabes: Therefore there we payd a certaine tare, which was fiftie peices of siluer of two pence a peice value, for each man or boy, and seuenty fiue

peces for a Camell laden, and fourteene for a Mule. Hauing payd this imposition we departed, and pitched againe the nineteene at another brackish well, from whence setting forward, we pitched the 20 of March at the second Castle called Artis, kept also by the Mores in the sayd desarts, where our tare was but twentie peces of siluer for each passenger, and thirty for a Camell. From thence we were guided by many souldiers to the third castle called Raphaell, making one long iourney of tweaty foure houres together. Here it is sayd that the Kings of Egypt & Iudea fought many great battailes: which to me seemed very vnlikely, because there is nothing to releeue an army withall, except sand and salt water.

There we paid ten peces euery passenger, and twenty for a beast. So departing thence the 22 in ỳ morning, we pitched at Gaza in Palestine, a goodly fruitfull country, & there we were quited of all the desarts. In this towne I saw the place where (as they told vs) Sampson puld downe the two Pillers, and slue the Philistines: and surely it appeares to be the same to vse, by reason of the scituation of the countrey. There we payd twenty two peces for each beast, & ten each passenger. From hence we departed, and pitched at a place called in Arabian Canuic, but by the Christians called Bersheba, being vpon the borders of Iudea, where we payd but 2 peces of siluer each one, and foure for a beast. Departing thence, the 23 in the morning, we pitched our Tents vpon a greene close vnder the walles of Ramoth in Gilead: there I stayed all ỳ day, and wrote eight letters for England by the forenamed Carauan, which went for Damasco, to be conueyed to Constantinople, and so for England. The next day being the 24 in the morning, I with other Christians, set toward Ierusalem, and the great Carauan went their way for Damasco, but we pitched short that night to a place called in Arabian Cudechelaneb, being 16 miles from Hebron, where the Sepulchre of our father Abraham is, and 5 little miles from Ierusalem. From thence we departed in ỳ morning

ning being our Lady day in Lent, and 9 of the cloche before none, I saw the Citie of Ierusalem, when kneeling downe, and saying the Lords prayer, I gaue God most harty thanks for conducting me thither, to behold so holy a place with mine eyes, whereof I had read so often before. Coming within a furlong of the Gates, I with my companion M. John Burrell, went singing & praising God, till we came to the iuiest gate of the City, and there we stayed, because it is not lawfull for a Christian to enter vnadmitted. My companion aduised me to say I was a Greeke, onely to auoyd going to Masse: but I not hauing the Greeke tongue, refused so to do, telling him euen at the entry of the Gate, that I would neither deny my Country nor Religion, whereupon being demanded who we were, Master John Burrell (answering in the Greeke tongue) told them that he was a Greeke, and I an Englishman. This gaue him admittance to the Greeke Patriarke, but I was seazed on and cast in prison, before I had stayed a ful houre at the gate, for the Turke flatly denied, that they had euer heard either of my Queene or country, or that she payd them any tribute. The Pater Guardian, who is the defender of all Christian Pilgrimes (and the principall procurer of mine imprisonment, because I did not offer my selfe vnder his protection, but confidently stood to be rather protected vnder the Turke then the Pope) made the Turke so much my enemy, that I was reputed to be a spy, and so by no meanes could I be released from the dungeon.

Now giue me leaue to tel you (how it pleased god y very day) to deliuer me, and graunt me passe as a Protestant, without yeelding to any other ceremony, then carriage of a wax candle onely, farre beyond my expectation. Here let me remember you, y when I staied at Ramoth e Gilead, where I wrote the eight letters for England by y Caruan of Damasco, hauing so good leasure, I went to a Fountaine to wash my fowle linnen, and being earnest about my business, suddenly there came a Moze vnto me, who taking my

cloaths out of my hands, and calling me by my name, sayd he would helpe me.

You doubt not but this was some amazement to me, to heare such a man call me by my name, and in a place so farre distant from my friends, country and acquaintance: which he perceiuing, boldly thus spake in the Franke tongue, why Captaine, I hope you haue not forgottē me, for it is not yet forty daies since you set me aland at Alexandria, with ẏ rest of those passengers you brought from Argier, in your ship called the Troian? & here is another in this Carauan, whom you likewise brought in company with you, that would not be a little glad to see you. I demaunded of him, if he dwelt there? he answered me no, saying, that he & his fellow were going in that Carauan to Damasco (which place they call Sham) & frō thence to Begdat, which we cal Babylon, & from thence to Mecha to make a Hadgee, for so they are called when they haue been at Mecha: moreouer, he told me, that he dwelt in the Cittie of Fesse in Barbarie.

This man (in my mind) God sent to be the meanes of mine immediate deliuerie. For after I had taken good notice of him, I well remembred that I saw him in my ship, though one man among 300 is not very readily knowne: for so many brought I from Argier into those parts, of differēt Nations: as Turks, Moores, Iewes, & Christians: I desired this man to bring me to the sight of his other companiō, which (hauing washed my linnen) he did & him I knew very redily. These two concluded, ẏ the one of them would depart thence with the Carauan, and the other go along with me to Ierusalem, which was the Moore before remembred: & such kind care had the Infidel of me, that he would not leaue me vnaccompanied in this strange land: which I cannot but impute to Gods especiall prouidence for my deliuerance out of prison, or else had I beene left in most miserable case.

When this Moore saw me thus imprisoned in Ierusalem, my dungeon being right against the Sepulchre of Christ, albeit he wept, yet he bad me be of good comfort, & went to the

Bashawe

Bashawe of the Citie, and to the Saniacke, before whom he toke his oath, that I was a Mariner of a ship, which had brought two hundred and fifty, or three hundred Turks and Moores into Egypt from Argyer and Tunis, their iourney being vnto Mecha.

This Moore in regard he was a Muzzleman) preuailed so well with them, that returning with five Turkes backe to prison, he called me to the doore, and there said vnto me, that if I would go to the house of the Pater Guardian, and yeeld my selfe vnder his protection, I should be inforced to no Religion but mine owne, except it were to carrie a Candle: to the which I willingly condiscended.

So paying the chargys of the prison, I was presently deliuered, & brought to the Guardians Monastery, where the Pater coming to me, toke me by the hand, and bad me welcome, marualing I wold so much erre from Christianity, as to put my selfe rather vnder ỳ Turks, then his protection: I told him, what I did, was because that I would not go to Masse, but keepe my conscience to my selfe: He replied, that many Englishmen had bin there, but (being Catholiques) went to Masse, telling the Turks at the Gates entrance that they were Frenchmen, for the Turks know not what you meane by the word Englishman: aduising me further, that when any of my countrymen vndertake the like trauaile, at the Gates of Ierusalem they should tearme themselues either Frenchmen or Brittans, because they are well knowne to the Turkes.

This, or such like conference past betweene vs: and further he asked me, how old our Queens Maiesty was, & what was the reason she gaue nothing to ỳ maintenance of ỳ holy Sepulchre, aswell as other Kings and Princes did: with diuerse other friuolous questions: whereto I answered accordingly. This day being spent euen to twi-light, Master Iohn Burrell, who passed as a Greek without any trouble, came in vnto vs, being nevertheless constrained to this Monastery, or else he might not stay in the Citie: for such sway do ỳ Pa-

picks carry there, that no Christian stranger can haue admittance there, but he must be protected vnder them, or not enter the City. Master Burrell and I being together in the court of the monastery, twelue fat-fed Friers came forth vnto vs, each of them carying a Ware candle burning, & two spare candles beside, the one for Maister Burrell, the other for me. Another Frier brought a great bason of warme water, mingled with Roses and other sweet flowers, and a Carpet being spread on the ground, & Cushions in Chaires set orderly for vs, the Pater Guardian came & set vs down, giuing each of vs a Candle in our hands, then came a Frier and pulld off our hose, and (setting the Bason on the Carpet) washed our feete.

So soone as the Frier began to wash, the twelue Friers began to sing, continuing so till our feet were washed; which being done, they went along singing, and we with the Guardian came to a chappel in the Monastery, where one of them began an Oration in forme of a Sermon, tending to this effect, how meritorious it was for vs to visite the holy Land, and see those sanctified places where our Sauiours feete had trode.

The Sermon being ended, they brought vs vnto a chamber where our supper was prepared, there we fed somewhat fearfully, in regard that strange cats haue as strange qualities: but committing our selues to God, and their outward appearing Christian kindnes, we fel to heartily, supt very bountifully, and after (praying God) were lodged decently. Thus much for my first entertainment in Ierusalem, which was the 25 day of March 1601, being our Lady day in Lent. Now followes what the Friers afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, and hauing saluted the Pater Guardian, he appointed vs seuen Friers and a Crouchman: so forth we went to see all the holy places in the city which were to be seene, except those in Sepulchra Sancta: for it required a whole daies worke afterward, and at euery place where

where we came we kneeled down, & sayd the Lords prayer.

The first place of note that the Friers shewed us, was the place Judiciall next the house of Veronica Sancta: and demanding of them what Saint that was, they told me it was shs that did wipe our Saniors face, as he passed by in his agony.

Descending a little lower in the same street, they shewed me the way which our Saniour Christ went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same street, I was shewen the house of the rich glutton, at whose gate poor despised Lazarus lay.

Holding on our way downe this street, we came to a turning passage on the left hand, whence they told me Simon Sirenus was comming toward the Dolorus way, when the Souldiers seeing him, called him, and compelled him against his will, presently to helpe our Saniour to carrie his Crosse.

Then they told me, that in that same place the people wept when Christ answering, sayd vnto them, Oh Daughters of Ierusalem, weepe not for me, &c.

Next they shewed me the Church where the Virgin Mary fell into an agony, when Christ passed by carrying his Crosse.

Afterward they brought me to Pilates Palace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintainted by the Christians, and it standing full in the hie way, we passed vnder it: much like the way of passage vnder Maister Hammons house in the Bullwark, but that the Arche is higher: for vpon that Arche, is a Gallery which admitteth passage (ouer our heads) from one side of the street to the other: for Pilates Pallace extendeth ouer the high way on both sides, and Pilate had two great windowes in the sayd Gallerie, to gaze out both waies into the street, as Maister Hammon hath the like aduantage at both his windowes.

Into this Gallerie was our Sauiour brought when hée was showen vnto the Iewes, and they standing below in ẏ street, heard the words, Ecce Homo. A little from this place, is the foot of ẏ staires where our Sauior did first take vp his Crosse. Then they brought me to ẏ place where the Virgin Mary was conceiued & borne, which is the Church of Saint Anna, and no Turkish Church. Next, they shewed me the poole where Christ cleansed the Leapers, & then guiding me to Saint Steuens gate, a little without it vpon the left hand, they shewed me the stone wherwith S. Steuen was stoned. From hence I saw the staires going vp to port Area, at which port there are diuers Reliques to be seene; it was the East gate of the Temple which Salomon built vpon mount Moria, in which Temple was the place of Sanctum Sanctorum, but now in that place is builded a goodly great Church belonging to the Turkes.

Thus spent I the second day, being the 26 day of March, all within the gates of Ierusalem, except my going to sée ẏ stone wherewith Saint Steuen was stoned. The next day béeing the 27, hauing done our duty to God, and the Pater Guardian, we hired Asses for the Friers & the Trouchman to ride on, and going forth the City gates, we mounted and rode directly toward Bythinia.

By the way as we rode, they shewed me the place of the fruitlesse Fig-trée, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or castle was in Bythinia, but it was vtterly ruinated and nothing to be seene but the two sides of the wall.

In the same Towne they shewed me the house of Mary Magdalen, but so ruinated, ẏ nothing is left of it but a peece of a wall: there I saw likewise Marthaes house, cõsisting of 3 peeces of a wal: & thence they brought me to ẏ stone where ẏ two sisters told Christ ẏ Lazarus was dead, from whence passing on, they shewed me the place where our Sauior raised Lazarus from death, after he had lyen thrée daies in the ground, and where he was buried afterward when he died.

This

This place hath béene notably kept from the beginning, and is repaired still by the Christians: but yet in poore and very bare sort: And this is all that I saw in Bythinea.

From hence we rode vnto mount Oliuet, and passing by Bethphage they brought me to ẏ place where our Sauiour tooke the Asse and Colt when he rode to Ierusalem vpon Palme-sunday. Riding from Bethphage directly North, we came to the foot of Mount Oliuet, where they shewed me the place Benedicta of the Virgin Maries Annunciation: & ascending to the top of the mount, we saw the place of our Sauiours Ascension: At the sight whereof we said our prayers, and were commanded withall to say fiue Pater Nosters and fiue Auc Maries, but we sayd the Lords prayer, tooke notice of the place and departed. This is the very highest part of Mount Oliuet, and hence may be descerned many notable places as first West from it, is the prospect of the new City of Ierusalem: Southwest from it may be séene ẏ prospect of Mount Syon, which is adioyning to new Ierusalem: also in the valey betwéene Syon and the Mount whereon I stood, I saw the broke Cedron, the Poole Silo, ẏ Garden wherein our Sauiour prayed, the place where afterward he was betrayed, and diuerse other notable things in this valley of Gethsemanie: as the Tombe of Absolon King Dauids son, the Tombe of Iehoshaphat, and others which I will speake of when I come to them.

Full South from Mount Oliuet I could sée the places we came last from, as all Bythinea & Bethphage: also east north-east from this mount, may be séene both ẏ Riuer of Iordan, which is some fifteene miles off, and Iericho, which is not farre, because it is to the Westward of Iordan.

From Mount Oliuet East and East South-east, may be séene the lake of Sodome and Gomorrha, which is some hundred miles long, and eight miles ouer: all these places I set with the compasse, when I was on Mount Oliuet: for I stayed on the top of it some two howres and a halfe, hauing a little compasse about me.

Descending hence toward the sute Westward, we came to a place where the Friers told me, that a woman called Saint Pelagia, did penuance in the habite of a Frier: whereat I smiling, they demanded why I did so? I answered that to beleeue Pelagia was a Saint stod out of the compasse of the Creede: they told me, when I should come home at night they would shew me sufficient Authors for it: but why I came home I had so much to do in writing my notes out of my table bookes, that I had not leysure to looge their Authors for Saint Pelagia.

By this time they brought vs to the place where our Sauiour did foresee the iudgement, then where he made the Paternoster, and then where the Apostles made the Creede.

From hence we came to the place where Christ wept for Ierusalem, and from thence to the place where the Virgin Mary gaue the Girdle to Saint Thomas; and then to the place where she prayed for Saint Stephen: at these last were comming downe Mount Oliuet toward the valley of Gethsemanie, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband Ioseph, with the Sepulchre of Anna, and many others in that Church.

This Church standeth at the sute of Mount Oliuet, and was built (as they say) by Helena the Mother of Constantine the great: here the Friers went into the Virgin Maries Sepulchre, and there either sayd Masse or Prayers, while we in the meane time went to dinner.

In this Church is a Fountaine of excéeding fine water, and in regard we went downe into a Vault as it were, it giueth a meruailous loud Eccho or sound.

Hence went we to the Caue whither Iudas came to betray Christ when he was at Prayer, and thence to the garden where our Sauiour left his Disciples, commaunding them to watch and pray, but found them sleeping at his returne: then they brought me to the garden where Christ was taken, and all these last three were in the valley of Geth-

Gethsemanie.

Riding vnto the towne (whereof the valley beares name) on the left hand I saw the before remembred Sepulchres of Absolon and Iehoshaphat, and on the right hand the brooke Cedron, which at my being there had not one drop of water in it (for indeed) it is but a ditch to conuey the water from the two hils (I meane Mount Oliuet, and Mount Syon) when any store of raine falleth. And this ditch or brooke Cedron is in the valley betweene both those hils.

Hard by the brooke Cedron, they shewed me a stone marked with the feet and elbowes of Christ, in their throwing of him downe when as they tooke him, and euer since (say they) haue those prints remained there.

From thence we rode to the place where Saint Iames the younger did hide himselfe, and afterward was buried there: there also they shewed where Zachariah ẏ son of Barachiah was buried, and brought me to another place, where (they say) the Virgin Mary vsed often to pray.

Then came we eftsoone to ẏ poole of Silo, wherin M. Burrel & I washed our selues, and hence we were shewen the place where the Prophet Esay was sawen in peeces: thence they guided vs to an exceeding deepe well, where the Iewes (as they say) hid the holy fire in the time of Nabuchodonozer.

Heere we ascended from the valley to a hill side, which lyeth iust South from Mount Syon, but there is a great valley betweene, called Gehemion, and there they shewed me the place where ẏ Apostles hid themselues, being a Caue in a Rocke. Ascending higher hence, they brought me to the field, or rather to be more rightly termed the Rocke, where the common buriall place is for strangers, being the very same (as they say) which was bought with the 30 peeces of siluer, that Iudas receiued as the price of his Maister, which place is called Aceldama, and is fashioned as followeth. It hath 3 holes aboue, and on the side there is a vent, at the vpper holes they vse to let downe the dead bodies, to the estimation of some fiftie foote downe.

In this place I saw two bodies, new or very lately let downe, and lieing downe (for by reason of the three great holes above, where the dead bodies lye, it is very light) I received such a sauor into my head, as it made me very sick, so that I was glad to entreate the Friers to go no further, but to returne home to the City.

So here we went through the valley of Gehemion, and at the foot of Mount Syon (having a little bottle of water which I brought from the Pole Sun) I drunke, and rested there an houres space, eating a few Raisons and Olives which we brought with us from Jerusalem in the morning.

After I had well rested and refreshed my selfe, we began to ascend Mount Syon, and a little way up the hill they shewed me the place where Peter hauing denied Christ, & hearing the Cocke crow, went out and wept.

Ascending higher, they shewed me the house where the Virgin Mary dwelt, which was neere unto the Temple: then they brought me to the place where the Jewes setting on the blessed Virgin Mary to take her, she was conueyed away by miracle.

Hence we went to the house of Caiphas, which was somewhat higher upon Mount Syon, and there I saw the prison wherein our Sauiour was detained. Passing on still higher, they guided me to a little Chappell which is kept by the Armenians, wherinto entring, at the high Altar they shewed me the stone which was upon our Sauiours Sepulchre (as they say) and it is neere to the place where Peter denied Christ: for there they shewed me the Pillar whereon the Cocke stood when he crowed.

Hence was I brought to the place where our Sauiour made his last Supper, and thence I came where the holy Ghost defended upon the Apostles: whence passing on they shewed me the place where Christ appeared to his Disciples the eight day after his Resurrection, where Saint Thomas desired to see his wounds.

Neere

Nere to this place vpon Mount Sion, ꝑ Virgin Mary died, and hard by they shewed me a place bought by the Pope of the Turks, for the buriall of the Europian Christians, because he would not haue them cast into Aceldema: they told vs that the yeare before fiue Englishmen were buried in ꝑ place, whether by the Friers poysoning them, or howsoeuer else it hapened, but we thought it strange that all fiue should die together in one weeke. Thence come we to the house of Annas the high Priest, which is now but a paire of very old walles, and nothing else of it to be seene: but at the side of one of the walles is an old Oliue tree, whereto they told me that our Sauiour was fast bound: and demanding a further reason therof, they said that when he was brought vnto his house, Annas being aslepe, his people would not awake him: so during their time of stay, they bound him to ꝑ say Olive tree, and when he awaked, then he was brought in and examined.

Departing hence toward the South gate of the Citie which standeth likewise vpon Mount Syon, we alighted from our Asses, and entring, I noted it well: for I had seene three of the foure gates.

And being desirous to see the North gate also, they brought me to the Church of S. Thomas, which is within the walk almost ruinated: thē to the Church of S. Marke, where Peter came being deliuered out of prison by the Angell that brake open the gate. Thē they shewed me ꝑ house of Zebedeus, whence we came to a place kept by the Abalhenes, and there ascending first by a dark way, led on by line or cord, we attained to a high place nere to the Sepulchra Sancta, where I payd two peces of siluer to go in, and being entred, I demanded what place it was? the same (quoth they) where Abraham would haue sacrificed his sonne Isaac.

Thence went we to the prison where S. Peter and Saint Iohn were, being the next doore to the prison wherein I was put before: which made me the sorrier, that it was not my fortune to haue gone into it being so nere it.

Hence we came to the North gate being on Mount Calvarie side, where hauing well viewed the gate, and perceiuing it waxed late, we went directly home: this was my third dayes worke, in and about Ierusalem, wearied not a little with often alighting to pray: for at each seuerall place before recounted, we dismounted and sayd the Lords Prayer on our knees.

On the morrow being the 28 day, early in the morning, we take our Asses, riding forth at the West gate, through which I first entred, and passing on the South-ward, we left Mount Syon on the left hand: at the foote whereof they shewed me the house of Vriah, and the Fountaine Bersaba washed her selfe at, when King Dauid espied her out of his Turret.

Thence went we to the place where the Angell tooke vp Abacuck by the haire of the head, to carry meat to Daniel in the Lyons denne. Next came we to the place where the wiseman found the Starre when it was lost, & then where the Virgin Mary rested her selfe vnder a tree, as she came from Bethelem to Ierusalem, which tree they still repaire by setting another close to the roote of it.

Hence rode we to the house of Elias the Prophet, where they shewed me his vsuall place of sleeping, and his house standeth so vpon a hill, as from thence I did see Bethelem a farre off.

Thence we went to an old ruinated house, which they told me was Iacobs; which may the better appeare to be so, for in the field thereto adioyning, is the tombe of Rachel Iacobs wife: and some two miles from this tombe is a towne in the same field called Bethesula, the inhabitants whereof are all Christians.

In this great field (being betweene Ierusalem and Bethlem) did lie the camp of Senacherib when he besieged Ierusalem. From hence we rode to the field, where the Angels brought tidings of great ioy to the Shepheards, which is two miles from Bethlem: and thence we rode to Bethlem

to

in the Monastery, wherein were some ten Friers; who welcommed me very kindly, and brought me first into a great Church, then into a large entrie, wherein I saw the name of Maister Hugo Stapers twise set, one aboue another, and betweene them both I set my name.

Then they guided me downe y Staires into a vault, where was a Chappell set in the place of our Sauiours Nativity, enclosing both it and the Maunger wherein Christ was laid, and also the place where he was presented with gifts by the wise men.

Ouer this Chappell is a great Church, built by Queene Helena mother to Constantine the great (as they say) and further I saw diuerse Tombes of holy men and others.

Going vp to the top of the Church, I saw vpon the leads the name of Maister Hugo Stapers againe ingraven, which made me loke the earnestlier for some other Englishmens names: but finding none, I graued downe my name and came away: then went we in and dyned with the Fryers.

After dinner; they brought me to a place where the Virgin Mary hid her selfe, when search was made to kill the Children.

So taking my leaue of Bethlem, giuing the Friers three pieces of Gold for my dinner and my company with me, being eight in number, mounting on our Asses, we rode to the Well, where King Dauids three Captaines fetched water for him, through the whole hoste of the Philistines: which standeth a little way from Bethlem, towards Ierusalem, and hath three places to draw water vp.

Hence went we presently backe to Ierusalem, entring the gate at houre of the clocke in the afternoone, and at fiue the Turkes let vs in to the Sepulchra Sancta, each of vs paying nine pieces of Gold for our entrance.

No sooner were we in, but they locked the gates, so there I staied till eleuen of the clocke the next day, and then came me forth: Now followes what I saw in Sepulchra Sancta.

First I noted hanging without the gate, at the least a hundred lines or strings, and in the gate is a great hole, whereat a little child may easily creepe in: whereof demanding the reason, they told me that the hole serued to giue victuals at for them which lie within the Church, which are about three hundred persons, men and women, all Christians, and there they liue continually night and day, and can haue no passage in nor out, but when the Turkes do open the gate for some Pilgrime: which happeneth not sometimes in fourteene daies: wherfore these Christian leigers in the Church haue there their whole houshold, and borded lodgings there builded for them.

The strings before spoken of hanging at the gate, haue each one a bell, fastned at the lodgings, and when their seruants (which are without) bring their any meat, each rings the bell belonging to his houshold, and so come accordingly (each knowing their owne bell) for receipt of their food. The seuerall sorts of Christians which I saw in this Church, I will in order describe vnto you.

First, the Romanes, for they are the greatest sway of all. Secondly, the Greekes, for they be next in number to the Romanes, yet little better then slaues to the Turke. Thirdly, the Armenians, who haue lin so long time seruants to ỹ Turke, that hauing forgotten their owne language, they vse all their ceremonies in the Arabian tongue, and so I heard them. The fourth sort of Christians are Nestorians, who are as slaues to the Turke, and haue no other language then the Arabian. The fift are the Abassines, being people of ỹ land of Prester Iohn. The sixt are the Iacobines that are circumcised Christians, but slaues like vnto ỹ seruants to ỹ Turke.

All these (Christians in name) haue bought of the Turke their seuerall places in the Church, and by rowmes for ale, being neuer fewer in number of all these fiue sorts then two hundred fifty or three hundred continually there lying, and praying after their manner.

The places where they ordinarily vse to go and say their

deuotions are thus as I describe them, and as the Romaine Friers brought me to them.

First, the Pillar whereat our Sauiour was whipped. Secondly, the place where he was imprisoned, while they were preparing or making his Crosse. Thirdly, where the souldiers diuided his Garments. Fourthly, where the Crosse was found by Queene Helena, which is at the foote of Mount Caluarie, and hard by it is the Chappell of the sayd Queene Helena. Fiftly, the place where Christ was Crowned with thornes: which I could not see till I was glad to giue the Abassienes that kept it two pieces of siluer. Sixtly, the place where the Crosse being sayd along on the ground, our Sauiour was nailed fast vnto it.

Seuenthly, the place on the top of Mount Caluarie, where the Crosse stood when as he suffred. Eightly, the Rocke that rent at his crucifying, which is a thing well worth the beholding, for it is slit like as it had bin cleft with wedges and Beetles, euen from the toppe to the two third parts downewards, as it were through the brow and brest of the Rocke: Nor is the rent small, but so great in some places, that a man might easily hide himselfe in it, and so groweth downeward lesse and lesse.

Ninthly, the place where the three Maries annointed Christ after he was dead. Tenthly, where he appeared to Mary Magdalen in the likenesse of a Gardiner: and whence we came to the Sepulchre it selfe, which is the last place where they vse any Prayers: from whence I went to see the Tombes of Baldwin and Godfrey of Bulloigne; and returning thence backe to the Sepulchre, I measured the distance betweene place and place, spending thus the time from fiue of the clocke before night when I came in, vntill next day at eleuen of the clocke at my comming forth, writing downe all things I thought note-worthy.

My companion Maister Iohn Burrell and I being

thus come forth of the Church, wee went to the Pater Guardian to dinner, where we had tidings that five other Englishmen were arrived at the City gates, directing towards Aleppo. Their names were Master William Bedle, preacher to the English marchants, which were Liegers at Aleppo: Master Edward Abbot seruant to the right worshipfull Sir John Spencer: Master Geffrey Kirbie seruant to the worshipfull Master Paule Banning: and Liegers for them in Aleppo: two other young men, the one called John Elkins, the other Iasper Tymme. These fiue hearing of my being there, came all to the house, and these (though they saw not mine imprisonment, nor were with me at the sight of those things in and about Ierusalem) can witnesse, that they were acquainted therewith at the gates, and testifie the other truths before. These men, as also my companion Master John Burrell, I left behind me in Ierusalem, departing thence to see other places in the Country of Palestine: but let me first tell you, what I obserued in the Cities situation, because I was informed before I came to see it, that it was all ruinated (albeit on the sight thereof) I found it otherwise, hauing a little compasse about me, to see such places as I could easily come by.

Understand then first of all, that the very heart of the old City was seated on Mount Sion and Mount Moria: to the North part whereof was Mount Caluarie without the gates of the old City, about a stones cast and no further. But now I find this new citie structed so farre in the North part, that it is almost quite off Mount Sion, but yet not off Mount Moria, which was betweene Mount Sion and Mount Caluarie, so that now (undoubtedly) the South wals of the city are placed on the North side of the hill of Sion. The East wall which doth confront Mount Oliuet, is a great part of the ancient wall, and so from the South-east angle north, a quarter of a mile behinde Mount Caluarie: so that

Mount

Mount Caluarie, which was in former times a stones cast without the City, and the appointed place for ordinary execution, I find it to be now seated in the heart or middest of the new city.

This Mount Caluarie is not so high as to bee called a Mount, but rather a piked or a spired Rock: for I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre: the Sepulchre being distant from it (I meane from the foote of it) 173. foote, as I measured it: whereupon I conclude, that the place of burriall, which Ioseph of Arramathia made for himselfe, was from the foote of Mount Caluarie 173. foote Westward, in which place is the Sepulchre of our Sauiour.

The Sepulchre it selfe is two foote and a halfe high from the ground, eight foote in length, and foure foote broad wanting three inches, being couered with a faire stone of white colour. Ouer the Sepulchre is a chappell builded, the North wall whereof is ioyned close with the North side of the Sepulchre: and the Chappell is of like stone as the Sepulchre is, consisting of fifteene foote in breadth, fiue and twenty foote in length, and aboue sixty foote in height. In this chappell are alwaies burning thirty or forty Lampes, but vpon Festiuall daies more, which are maintained by gifts giuen at the death of Christians in Spaine, Florence, and other parts, to bee kept continually burning, and the giuers of these Lampes haue their names ingrauen about the vpper edges of them, in letters of gold, standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is circled in all the before named holy places, viz. where Christ was whipt: where hee was in prison: where his garments were diuided: where the Crosse was found: where hee was crowned with Thornes: where hee was nailed on the

crosse: where the crosse stood when he suffered: where the vaile of the temple rent: where the three Maries annointed him: where he appeared to Mary Magdalen: and in briefe, all the most notable things either about Mount Caluarie, or Ioseph's fielde of Aramathia, are inclosed within the compasse of this Church, which was builded by the forerecmembred Queene Helena, Mother to Constantine the great, shee being (as I haue read in some Authors) an English woman and daughter to King Coel, that builded Colchester: which beeing vrged to them, they denied it. I measured this Church within, and found it to be 422 fadomes about: the one side of it likewise I found it to be 130 fadomes: thus much for Mount Caluarie, which is in the middest of the Cittie now.

From the North-east angle of the Cittie to the North-west, is the shortest way of the Cittie, and from the North-west angle to the South-west, is as farre as from the South-east to the North-east: but from the South-west to the Southeast, which is the South-wall that standeth on the foote of Mount Syon, I measured, and found it to be 3775 foote, which is about three quarters of a mile. Upon this South side of the Cittie, is a great Iron gate, about which gate are layd seuenteene peeces of brasse Ordinance: this gate is as great as the West gate of the Tower of London, and exceeding strong, the wales beeing very thicke, and on the South side 50 or 60 foote high: so much for the South Wall and side of the Cittie.

The North wall is not altogether so long, but much stronger, for on the North side it hath beene often surprised, but on the South side neuer: and on the East side it is impregnable, by reason of the edge of the Hill which it standeth on, which is fiue times as high as the Wall.

On the North side also are 25 peeces of brasse ordinance

 neere

nere to the gate, which is of Iron also, but what is in other places, as at the corners or angles, I could not come to see, and demaund I durst not. The East wall, containing the gate where Saint Stephen was stoned, a little without, and to this day called Saint Stephens gate, I saw but fiue peces of ordinance there, and they were betweene the gate and the reliques of port Aurea, which is to the Southward: and concerning the West side of the City, at the gate whereof I entred at my first arriuall, it is very strong likewise, and hath fiftene peces of Ordinance lying nere together, and all of brasse: This gate is also made of Iron, and this West wall is altogether as long as the East wall. But it standeth upon the higher ground: so that comming from the West to the West wall, you can see nothing within the Citie but the bare wall, but upon Mount Oliuet standing towards the City from the East, you haue a very goodly prospect of the City, by reason the City standeth all on the edge of the hill.

To conclude, this City of Ierusalem is the strongest of all the Cities that I haue yet seene in my iourney, since I departed from Grand Cayro: but the rest of the country is very easie to bee intreated: yet in the City of Ierusalem are three Christians for one Turke, and many Christians in the country round about, but they all liue poorely vnder the Turke.

Now concerning how the country about Ierusalem lyeth, for your more ease and perfect vnderstanding, I will familiarly compare their seuerall places, with some of our native English townes and villages, according to such true estimation as I heare made of them. Imagine I beginne with London, I meane much vpon the point in distance.

The City of Bethlem, where Christ our Sauiour was borne, is from Ierusalem as Wansworth is from London, I meane much vpon the point in distance.

The plaine of Mamre is from Ierusalem, as Guilford is from London: in which place or neere unto, is the Citie of Hebron, where our Father Abraham lieth buried.

Beersheba is from Ierusalem, as Alton is from London, Ramoth Gilead is from Ierusalem, as Reading is from London.

Gaza which is the South-west part of Palestine, is from Ierusalem as Salisbury is from London.

Ascalon is from Gaza South-east.

Ioppe is from Ierusalem as Alisbury is from London.

Samaria is from Ierusalem, as Royston is from London.

The City of Nazareth is from Ierusalem as Norwich is from London.

From Nazareth to Mount Tabor and Hermon, is five miles North-east: these two do stand very neere together, Tabor being the greater.

From Tabor to the Sea Tiberias, is eight miles North-east.

From Ierusalem to Mount Sanir, is ten dayes iourney, and North-east thence.

These places last spoken of (beginning at Samaria) I was not in, but the other five English men that met me in Ierusalem, comming through Galilee, they came through them, and of them had I this description: they recorded of me likewise the description of my iourney through Palestine.

The place where Christ fasted 40 dayes and 40 nights, called Quarranto, is from Ierusalem as Chelmesford is from London.

The River Iordane (the very nereest part thereof) is from Ierusalem as Epping is from London.

Iericho, the nereest part of the plaine thereof, is from Ierusalem as Lowton hall (sir Robert Wraths house) is from London.

The lake of Sodome and Gomorah, is from Ierusalem as

as Graueſend is from London.

The riuer Iordane runneth into the lake, and there dieth, which is one of the greateſt ſecrets (in my mind) in the world, that a freſh water ſhould runne continually into this Salt lake, and haue no iſſue out, but there dieth: and the ſayd lake continuing ſtill ſo Salt, as no ſubſtance of any reaſonable ſubſtance will ſinke into it, but fleeteth vpon it, as a dead Man or Beaſt will neuer goe downe. And further note, that what filth ſoeuer is brought into it by the Riuer Iordane, or any other ſubſtance, it fleeteth continually vpon the water, and being toſſed thereon by force of the weather, in time it becommeth a congeald froth, which being caſt vpon the bankes, and there dryed by the extreame heate of the Sunne, becommeth blacke like Pitch, which in that Countrey is called Bitumen, whereof I haue brought ſome with me from thence. This Lake is about 8 or 9 miles broad, and about 80 or 100 miles long, the length ſtretching from the North, where the Riuer Iordan falleth into it, to the Southward, and hath no further iſſue.

The fields where the Angels brought tidings vnto the ſhepheards, lyeth from Ieruſalem as Greenewich doth from London.

Mount Oliuet lyeth from Ieruſalem as Bowe from London.

Bethania is from Ieruſalem as Blackwall is from London.

Bethphage is from Ieruſalem as Mile-end is from London.

The valley Gethſemanie, is from Ieruſalem, as Ratcliffe-fields lie from London.

Brooke Cedron is from Ieruſalem, as the ditch without Algate is from London.

Mount Syon is neere adioyning to Ieruſalem, as Southwarke ioyneth to London.

Thus haue I deſcribed the Cittie of Ieruſalem, as it

is

is now built, with all the notable places therein, and neere vnto the same, and the country about it: by which comparisons you may well vnderstand the situation of most parts of the places neere vnto it, and thereby you may perceiue that it was but a small countrey, and a very little plot of ground, which the Israelites possessed in the land of Canaan, which as now is a very barren Country: for that within fifteene miles from Ierusalem the country is wholly barren, and full of rockes, and stony, and beleeue it be about the plaine of Iericho, I holde not any part of the country at this present that is fruitfull, what it hath beene in times past, I referre you to the declaration thereof, made in the holy Scriptures: my opinion is, that when it was fruitfull, and a Land that flowed with milke and hony, in those dayes God blessed it, and that as then they followed his commandements, but now being inhabited by Infidels (that prophane the name of Christ, and liue in all filthy and beastly manner,) God curseth it, and so it is made barren: for it is so barren that I could get no bread when I came neere vnto it, for that one night as I lodged short of Ierusalem, at a place called in the Arabian tongue, Cuda Chenaleb, I sent my Mare to a house (not farre from the place where wee had pitched our Tents) to get some bread, and he brought me word that there was no bread there to be had, and that the man of that house did neuer eate bread in all his life, but onely dried Dates, nor any of his household, whereby you may partly perceiue the barrennesse of the Country at this day, onely as I suppose by the curse that God layeth vpon the same, for that they vse the sinne of Sodom and Gomorrah very much in that Countrey, whereby the poore Christians that inhabit therein, are glad to marry their daughters at twelue yeares of age, vnto Christians, least the Turkes should taunt them: and to conclude, there is not that sinne in the world, but it is vsed

there

there amongst those Infidels that now inhabit therein, and yet it is called Terra Sancta, & in the Arabian tongue Cuthea, which is the holy Land, bearing the name only and no more: for all holinesse is cleane banished from thence by those theeues, filthie Turks and Infidels that inhabit the same: and hauing my certificate sealed by ỹ Guardian, and a letter deliuered vnto me, to shew that I had washed my selfe in the Riuer of Iordan, I departed from Ierusalem, in the company of the Moore, that hoped to get me out of prison, leauing Master Edward Abbot, Iefferie Kerbie, Master Iohn Elken, Iasper Tynne, and Master Beadle the Preacher (whome I met there by chance, not knowing of their comming) behind me in Ierusalem, and which grieued me most, the Gentleman of Middleburrow, called Master Iohn Burrell, that I met with all at Grand Cayro, that had borne me company from thence to Ierusalem, forsooke me there, and stayed also in Ierusalem with the other fiue Englishmen, and so I was left alone to the mercie of my Moore that kept me company, and neuer left me till I came to Grand Cayro. Now what happed vnto me in my trauaile from Ierusalem to Cayro, and from thence to Alexandria, where my ship lay, I will hereafter declare.

Departing from Ierusalem, we got safely to Rama and from thence went to Ascalon, and so to Gaza, that lyeth vpon the borders of the desarts of Arabia: at one of those two places I hoped to haue some passage by water, either to Alexandria or to Damietta, but failing thereof, I was in a maze and knew not what to do, whether I were best to go backe againe to Ierusalem, or to put my selfe desperately into the hands of the wild Arabians, to be by them conducted to Grand Cayro: one of those two courses I must of force take, for there was no hope of passage, and yet I had another haue, but to no ende, which was that I should finde passage at

Ioppa, and for that cause I stayed at Gaza, and sent my Moore to Ioppa to seeke for passage, but there was none to be had. At last considering with my selfe that my hast into AEgypt was great: for I had left my man Waldred in Cayro with my stocke of 1200 pounds, and my ship lay in the Road of Alexandria, with sixty men in her, and whether they would depart without me, or no, I knew not, for that, when I went from them to goe vp the Riuer of Nilus to Cayro, I had no intent to goe for Ierusalem: my businesse standing at that point I was forced to this extremity, to make away all the money I had about me, and to put my selfe into the hands of two wild Arabians, that vndertooke to carry me and my Moore (without whom I durst not go) to the Cittie of Cayro in foure daies, if I would pay them 24. Sultans of Gold, when I came to the Materia neere to Cayro, and vpon that condition, they would deliuer me safely there, otherwise they sayd that they would carry mee prisoner with them, or else cut my throate: And so agreeing with them, by my Moore that spoke for me, and withall warranted me to goe safely, swearing that he would not leaue me by any meanes, the two wild Arabians prouided vs two good Dromidories for vs to ride on, I and the Moore ryding before, and the Arabians behind vs, thus vpon each Dromidorie, and so departed from Gaza about two of the clocke in the afternoone, and rode a hard pace: those kind of beasts going so hard, that within foure houres I was so wearie, that I desired them to suffer me to light downe to rest me; which we did about five of the clocke in the euening, and being alighted, the Arabians tyed the Dromidories two forefeet together, as their manneris, making them kneele downe: which done, we sate downe to eate a few raisins and Bisket, such as we carryed in our Alforges, but in the meane time, one of our Dromidories brake his strings, being but a small piece of cabasell, and ranne

backs

backe againe towards Gaza, whereuppon one of the theeues take the other Dromidozie, and made after him, vntill both hee and the other had broke loose and ran away, were both out of our sight: then the other Arabian that stayed behind with vs, ranne after them, and we were left alone in the wild Desarts of Arabia: at last, night approaching, and both our guides, and Dromidozies being gone, wee were both in no small feare, what would become of vs: in which case, leaning my Moze with my Alforges (wherein wee carryed our victuals,) I went vp to the toppe of a sandy hill, not farre from thence, to see if I could espie our two theeues, but I was no sooner vppon the top of the hill, but I saw foure wild Arabians come running towards me, from the other side of the sandy hill: which I perceiuing, ranne in great hast to my Moze, yet I could not runne so fast, but one of the theeues was at my heeles, and drawing out his sword, bad my Moze deliuer mee vnto him, but the Moze made him answere, and bad him search me (for hee knew well that I had nothing about me worth any thing, onely my haire cloth Coate) and sayd further vnto him, this Guaire (which is as much to say as vnbeleeuer) is to be conducted to Cayro in foure dayes, by two of your companions, and therewith named them vnto him, whereunto they all made answere and sayd, that if it were true, they would do me no hurt, but if their companions come not againe with their Dromidozies, then they would carry vs away with them, but within two houres after in the night time, my two Arabians came againe with their Dromidozies, and then they were all fellow theeues. And wee gaue them a few raisins and a little water, and so departed, and the fourth day at night wee came to a place where the Arabians had Tents, and there they gaue me some Camels milke, and beheld me so earnestly, as if they had neuer seene a white man be-

fore: from thence we departed, and the next night we came to Salhia, where being sore shaken in my body (notwithstanding I was rolled with rollers) I was constrained to give over my Dromidories, and to get horses, which they procured there of some of their acquaintance. This Dromidorie is a kind of beast like vnto a Camel, but it hath a lesser head, and a very small necke, but his legges are as long, and there is no more difference betweene a Camell and a Dromidorie, then there is betweene a Mastie-dogge and a Grey-hound: those beasts eate but little, and drinke lesse, for they dranke not as long as I was with them, and it is sayd that they will not drinke in eight or ten daies together, but cannot abstaine so long from meate. And by this you may see that I was as farre in foure daies, as I was going in twelue dayes before: I thinke a good Horse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quicke. From the edge of Salhia, which is vpon the east side of Gozan, I take Horse: but the reason why the Arabians did graunt to get me horses, was not because they pitied me for my wearinesse, but for that they durst not goe any nearer to the inhabited Countrey with their Dromidories, and there one of them stayed, and the other went with me to Materia, from whence I sent my Mare to Cayro to fetch me their hyer, and there I payd them that let me the horses, fiue peces of Gold, and gaue the two wild Arabians 24. peces of Gold, and therewith they deliuered me in safety into the custodie of my Mare, within three miles of the Cittie Cayro, where I was welcomed by the Consull and others there resident, and there I payd my honest Mare fiue peces of Gold, and bought diuers prouisions for him to furnish him in his iourney to Mecha, in which iourney, as hee returned againe he died.

In Cayro I stayed two dayes, and the seauenth night after I came to Bullac, and there take boate, & in three

dayes

dayes I got downe the riuer of Nilus to Roffetta, and there taking horſe with a Ianiſarie, I fell into greater danger then any I had during my iourney, for that betweene that towne, and Alexandria, there were diuerſe great Ianiſaries that came from Conſtantinople, that were newly landed at Alexandria, who hauing tyred their horſes, would haue taken our two Mules from vs, which my Ianiſarie refuſed them, and therewith drew out his ſword, and they to be reuenged came running to take me, and hauing layd hands vppon mée, foure of them beate me cruelly and draue me to the paſſage that was hard by, and there would haue killed me, which my Ianiſary perceiuing, and ſéeing that nothing could appeaſe them but our two Mules, after he had bin ſore wounded, hée deliuered them vnto the other Ianiſaries, or elſe I had there bén ſlaine, after my long and wearie iourney, being within fiue miles of my ſhip, that lay in the Rode at Alexandria: vnd ſo hée béeing ſore wounded, and I well beaten, at laſt we got to the gates of Alexadria, but it was ſo late that we could not get in, but were forced to ſtay all that night (til morning) vppon the hard ſtones, & in the morning I got aboord of my ſhip, when I had béne from it fiftie dayes. And ſo I ended my Pilgrimage.

FINIS.

FINIS.

C 24083
30632
SL

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION